the enchanted bush, or the sight of a snake twined about a liana, no longer struck terror, and the flaying rains which came down so suddenly, and as suddenly were over, no longer even aroused uneasiness.

At the prow of our boat Bayo toiled vigorously and continued his countless variants of the wkati song we had been hearing everywhere on the river, while Bibilo had made a refrain of our question, "How do you say this in your Saramacca language?" He would paddle in silence for a long time, only to begin muttering at the most unexpected moments, "Sa'macca tongo!" in the way of an old man who talks to himself. He would then repeat it over and over in ridicule of us, and sometimes in a singsong voice he would improvise lines about the white man who wanted to know how everything was called in the true, true Saramacca language, and how all that was told him he wrote down in a book.

"Great-grandfather," we would say to him, "why do you say this? Isn't it all right for us to want to learn how to talk to the G'aman?"

"*Koo-koo*—It's all right."

But having said this, he would engage Bayo in conversation, clipping his words, and using so much idiom and parable as utterly to confound us.

"Your language is difficult, great-grandfather."

"Ya-hai, it is meant for the people of the bush, white man," he would say with a pride we had not looked for from the mild Bibilo, who was now called Adrian. There was, it appeared, potency in the "word," and magic. The names for things, and the things themselves were one. The knowledge of Saramacca names belonged to the Saramacca people, and whether as Bibilo or Adrian, he was above all a Saramacca Negro, and a member of an important clan.

2

When we had been seven days on the river, our cook came to us and said he wanted to talk about something we had best know.

2:Kahn D-5 (1922-1930) 1931
SR8 Bush Negroes SR8

212 In communicating by means of a beached canoe, instead of a series of long and short beats, the drummer will imitate the pitch and rhythm of a spoken sentence. By striking in different places along the gunwale of the boat, tones of different pitch can be obtained, which mimic the sharply modulated intonation of spoken words in talkee-talkee. The listeners match the sounds with the words that they suggest. The device is too difficult to be widely used, but seems to serve well in emergencies.

331 The method of naming people among the Djukas is extremely curious. There is a superstitious fear of mentioning certain names among them. This is very probably of African origin. In slavery days, no Negro, when passing an estate, [212] would dare to mention its name until the estate had been passed. When we went over a falls in the river, we could learn its name only after the danger spot had been passed.

For personal names the Djukas have one which everyone may use and another which depends upon the day of the week on which the individual was born. This latter can be learned only after explicit inquiry and often not at all. There is also the secret name that strangers seldom know, if ever. [171] This custom of secret names is also prevalent among the Surinam Carib Indians and other primitives.